/37 cont./

537 The festival begins with a procession of the masks through
535 the village. The participants dress in the nearby forest and approach with a loud han hm han. Then everybody cries: nakunerare! There they come!

During the procession the masked men throw sticks of wood in all directions. After they have withdrawn, everything is readied for the feast and drinking bout, until after a few hours the dancers approach again and the dance begins. Like that of the duck-duck, it consists of an odd hopping. The dancer is not permitted to let himself be recognized in any way; he
[688] may neither speak nor cough or sneeze, and particularly not fall. Otherwise, as in the case of the duck-duck and the Northwest American hametz, he is killed immediately.

If he finds it necessary to cough, which in view of the stifling heat in his masquerade is not uncommon, of course, he jumps into the circle of men standing about, who cover up his voice by likewise coughing.

The dances take place in a certain sequence; it is the chief who decides which one is to be at the beginning.

532 If a woman enters the secret hut out of curiosity or other-
535 wise takes advantage of an opportunity to see the mask costumes,
562 she is punished by death.
688 Usually the other women then bring a petition to the chief. The latter lets mercy prevail if the guilty one promises silence and is willing to undertake a task of atonement, which usually consists of weaving a riio or making a large buriti mat. If she refuses or if the work is not satisfactory, a place in the forest is pointed out to her, and she must appear there at a certain
[839] time. She is forced to yield to the men assembled there. If she does not appear, the latter have the right to kill her wherever
[966] they find her. The corpse of the guilty one is sunk in the river.
[978] No one may enter the hut of the victim, however, since this is considered a sanctuary.

In the same way a man who betrays the secret to a woman is declared an outlaw.